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FORGETTING.

BY MRS. A. D. T. WHITNEY.

We climb up the hill of the world;
The path slipper under our feet.
Our morning horizon is furled,
Though we move in a circle complete.
Far forward the curtain of time
Lifts slow as the way stretches on.
Oh! is it a curse or a crime
That behind us the vision is gone?
Yes, "now every morning." But see
How I shrink from the strangeness away!
And "from every evening." Ah me!
If the peace of past evenings might stay!
I know every line that was there;
I know, but I never may hold!
In spite of my striving and prayer,
It is but a tale that was told.
All full is the pitiless space
Of a Now, while I cry for my Then.
Faded out, like a fair precious face
That I cannot make present again.
Forgetting? I will not forget!
I will turn in the ways I have trod!
Nay, never was wayfarer yet
Who could turn back the courses of God.
Be quiet; yes, restful in change;
In a circle of love you are bound,
Still meeting a different range,
Because its great measure is round.
As sure as in vanishing haze
Your beautiful distance is rolled,
So surely in new-risen days
You shall its restoring behold.
Although the whole earth swell between,
Though eyes may be blinded and wet,
No vision is blotted, once seen;
For in getting again we forget!
Up over the height of the world
The sun walks with glorious feet:
Full eastward the planet is whirled.
And Life and the Day are complete!

A STUDY OF FEET-WASHING.

BY REV. JOHN H. THOMAS.

"He who hath been bathed needs not save to wash his feet, but is clean altogether." In the original Greek a contrast is obviously intended between the two kinds of washing indicated by the different words used. This contrast is so plain as probably to have led to a variation which exists in the manuscripts, some ancient copies omitting the words "save" and "his feet," and reading, "He that has been bathed needeth not to be washed, but is clean altogether."

The first word used for washing refers to a thorough cleansing of the whole body, as, for instance, in Acts 9:37, where it is used in reference to the washing of Dorcas after her death, preparatory to burial. The second is used when a partial washing is intended, as in Matth. 15:2, where the Pharisees complain of the disciples that "they wash not their hands when they eat bread."

The beauty of this nice discrimination in the use of words, which will be still more apparent if we go further into the teaching of the passage, is wholly lost in the clumsy translation of these words in the authorized version it is preserved, except that they use the form of the present tense "is bathed," which sometimes has the signification of the present tense, although weaker than the usual form of the perfect "hath been bathed."

The failure in the authorized version to distinguish between the two words is the more to be regretted as the force and beauty of the statement lie in this contrast. This use of words, and of contrasted thoughts as well, is a characteristic of the style of our Savior's teaching and of the New Testament writers, especially of the Apostle John. The feeling which delighted in it was akin to that which cast Hebrew poetry into the form of contrasted clauses. It is the very genius of Hebrew thought as to its form. The habit of playing upon words has lost caste greatly in recent times; but it was not so of old, with either sacred or classical writers, nor even with English writers till long after Shakespeare's time. The Bible is full of it. And used in moderation, it adds greatly to an author's style.

Now, what is the allusion in these words? There can be no doubt as to the first word. It was the washing of regeneration spoken of in Titus 3:5. The figure is so familiar to the Bible-reader that the point could not well be missed. In the bathing that needed not to be repeated the allusion was to Christ's once offering himself to bear the sins of many, "For thy sake, O sinner, I have laid by the

garment of my glory, have girded myself with the napkin of the flesh, to pour out my blood as a cleansing bath for thee, as thy God and thy servant." "And such were some of you," said the Apostle Paul after giving a list of such gross violations of the law of God and of man as might well make even a heathen shudder. "And such were some of you; but ye are washed, but ye are sanctified." (1 Cor. 6:11.) In these two and other similar passages the root of the word is the same as of the first word used here. After this bathing, we are told by our Lord, one is altogether clean; and it is done once for all.

What, then, is the washing of the feet? When one is clean every whit, what need of further washing? The explanation of the allusion of the second washing is naturally sought for in the act in which the Savior was engaged, and which being interrupted by Peter led to the statement of the passage just quoted. The Master was teaching the disciples the lesson of humility by an acted parable—a parable addressed to the eye as well as the ear. "Ye call me Master and Lord; and ye say well for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." (John 13:13, 14.) The immediate meaning of feet-washing, then, was to teach the lesson of humility. But as this was only one of the many lessons which the Savior was teaching his disciples at all times, we may without unnatural forcing transfer the thought from the single instance to the general practice. He is the Good Shepherd who goes before his sheep, and they follow him. He calleth his own sheep by name, and leadeth them.

The often-repeated washing, then, is the gracious guidance and teaching of our loving Master. It was seen at this time in his gentle treatment of the impulsive and self-confident Peter. It was seen a little later, when he said, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." (Luke 22:31, 32.) It was seen the next morning when the Lord in the midst of mockery and scourging forgot not his disciples, but turned and looked on Peter as he denied him; and his look brought remembrance to Peter, and with it repentance. It was seen in the gracious words of our Savior after his resurrection, "Simon, son of Jonas, lovest thou me?" thrice repeated as the denial had been, at once a rebuke and a restoration.

"If any man sin," says John, "we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1.) Christ washes our feet in his continual intercession for us.

The customs of the East lent especial force and beauty to this figure. The habit of wearing sandals with the feet uncovered in that hot climate made the washing of the feet, when one came in from the dusty highway, a grateful refreshment. Even if one had just bathed there would be dust clinging to his feet, which, as they must touch the earth and cannot but be defiled with its mire and dust, naturally symbolized the contact of the Christian with the world. It is a muddy world, and as Luther says, the devil lets no saint reach heaven with clean feet.

The lesson of the two washings has been taught in the divers washings of the tabernacle service, which were types of Christ's work. When Aaron and his sons entered the priest's office they were bathed with water, typifying the washing of regeneration. It was to this that the psalmist referred when he said, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." (Ps. 2:2.) Thereafter they needed not to be bathed. But when ever they went into the tabernacle of the congregation, and whenever they went near to the altar to minister, they washed their hands and their feet. This latter was referred to by the psalmist when he said, "I will wash mine hands in innocency; so will I compass thine altar, O Lord." (Ps. 26:1), thus signifying the daily defilement of sin in the frequent cleansing, of which they were reminded of the washing of redemption done once for all.

This lesson was taught the twelve. It is therefore especially a lesson for the ministry. Shall we not learn it, my brethren? Christ would not leave his preaching to oblige his nearest relations, but would leave his supper to show his love to his disciples. If our feet have been washed by these blessed hands which with a touch cleansed lepers, gave sight

to the blind, and raised the dead, shall we not consecrate them to his service, to run and not be weary, to walk and not faint? "If ye know these things, happy are ye if ye do them."

The Stingy Made Liberal.

A full Christian with a stingy heart has never been found on earth or under the earth. Christianity and selfishness are antagonistic, and where the one rules the other cannot be. It is one of the wonders of divine grace that radically stingy people can be made liberal. Grace accomplishes in this what nothing else can do. It is not denied that there are many members of Christian Churches who are stingy. They either give of their means very grudgingly and meagerly, or not at all, for the support of God's work. Members of the Church they are, of course, but full Christians they are not and never will be until they have the mind of Christ who, "though he was rich, yet for our sakes became poor, that we through his poverty might be made rich."

A professed Christian may try to satisfy himself in his selfishness, but he cannot be truly happy so long as he does not know that "it is more blessed to give than to receive." He may speak of "blessings" he has received from the Lord, and flatter himself that he has the approval of God in his stingy life, but let him know that the "blessing" which does not soak down through his stingy heart into his pocket-book is at least a very small one. If he be indeed in a state of gracious acceptance with God, let him see to it that he abound "in this grace also"—the grace of liberality. How can he be a faithful steward, if he robs his Lord and Master? How can he expect the approval of the Lord whom he is robbing? And what will he answer when he is called to give an account of his stewardship? It is a great and pure joy to give back to God of that which he has given us. Giving in the true Christlike spirit enlarges and enriches the heart, while selfish withholding contracts and shrivels the soul like a parching drought. It is not easy for one who has formed the habit of hoarding money to begin the practice of liberality, but it is possible. The love of God shed abroad in the heart will accomplish it. Miracles of grace are common among the people of God. Let us look at one example, as sketched by the *California Christian Advocate*, and see how grace works upon the stingy soul that receives it. Here is the picture:

At a certain place was one man, rich and stingy, who gave his preacher the paltry sum of \$10 a year. "The old log church in his neighborhood had never been finished. He thought it was good enough without chinking or ceiling. The benches were backless. It was a disgrace to him and the church. A revival came on the circuit. This stingy, rich man, who was a close and successful business man and farmer, became aroused and renewed and blessed. He did not go off on a mission to tell people how good he was, but he went home and established family prayer, and astonished his wife and children by his earnestness, kindness and fidelity to the church. He resuscitated the prayer meeting, and sent workmen to put the old church in the very best order. He would have given a dollar to the missionary cause before this; indeed, that was his standing subscription. The preacher came around making his annual collection, and this man gave him \$50 for missions. He saw that his pastor was paid in full. He led his neighbors in all manner of good works. The Sunday school took a new start, and was abundantly supplied with every needful help. It was a transformation. We were there and saw it. This man was a very poor speaker, and he knew it, but his neighbors had faith in him. He was powerful in prayer because he communed with God. He did not work his farm on Sundays. He paid his men promptly. They were always invited to family prayer. He had very little trouble to get hired men. This man was a Christian who put his religion into his life and business, and so let his light shine. He did not become a 'lay evangelist,' nor join a 'holiness band,' nor denounce the Church; but he did see that his church was put on the best footing, that his Sunday school should need nothing, that his preacher should be sustained. He sent his children to the college of his Church, and helped to endow the college. He was a very happy man, in his family and among his neighbors. They all believed in him, and he deserved their confidence."

Christian Experience.

There are, in the Christian life, usually, three phases. First the sweet and peaceful days (sometimes years) of spiritual infancy and childhood. During this period secret prayer is the best of all privileges, and the word of God is the most interesting of all books. A sweet consciousness of sins pardoned and washed away, and peace with God and man, often tunes the tongue with thanksgiving and praise. It is also true that young disciples of Christ have an earnest love for Christian character, and Christian conversation and company. In some this love seems never to have chilled. Why should it be?

But usually this sunny morning of a new life is followed by dreary storms and tempests. Alas! how many real Christians have been driven off their course by the necessary trials and temptations of life! Others have held fast their integrity; have not declined from the law of the Lord; but have been obedient to the heavenly Guide, the Holy Spirit, and so have "taken root downward," during all "the winter of their discontent." Peter does not even pray that the suffering period of Christian experience may be escaped. He says; "But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." 1 Pet. v. 10.

If the attempt is made to point out some of the characteristics of this phase of the Christian life, the following may be specified. First in all there is a decline in spirituality. As temptations are fallen into, and trials are not rightly endured, a natural and necessary result is, a degree of "unbelief and hardness of heart." And for this state of mind Jesus upbraided his apostles almost the last thing before he ascended to heaven. Mark xvi. 14. Is not this the sin of multitudes of Christ's disciples to day? It manifests itself in reluctant benevolence, formality in worship; the shunning of crosses, worldliness, alienation from brethren, fastidiousness as to the manner in which the gospel is preached, and, worst of all, a degree of indifference, in regard to admitted and oft recurring sins.

Perhaps there is no greater mistake ever made by the benighted and bewildered disciple, than the resort to solemn resolutions to do better in the future. These are uniformly broken; for "if righteousness were by the law, then Christ is dead in vain." What avails it to "delight in the law of God," while we sink in the mire of sin? To be better; to be Christ like; to be joined to the Lord, and become one spirit with him, is the great need. It is the easiest, sweetest, grandest thing that can be done. This is the only way out of bondage into the liberty where-with Christ makes us free. Then comes the golden age of Christian maturity. Then is "first the blade, then the ear, then the full corn in the ear." Patience, humility, faith and works, love and peace, abound in those who have attained to "full age" in Christ.

VERITAS.

A True Wife

It is not to sweep the house, make the bed, darn the socks and cook the meals, chiefly that a man wants a wife. If this is all he needs, hired help can do it cheaper than a wife. If this is all, when a young man calls to see a lady, send him into the pantry to taste the bread and cake she has made, send him to inspect the needle work and bedmaking, or put a broom in her hands and send him to witness its use. Such things are important, and the wise young man will quickly look after them. But what the true man wants with a wife is her companionship, sympathy and love. The way of life has many dreary places in it, and man needs a wife to go with him. A man is sometimes overtaken by misfortunes; he meets with failures and defeat; trials and temptations beset him, and he needs one to stand by and sympathize. He has some hard battles to fight with poverty, enemies and sin, and he needs a woman, that, when he puts his arm around her, he feels he has something to fight for; that will help him to fight; that will put her lips to his ear and whisper words of counsel, and her hand to his heart and impart inspiration. All through life, through storm and through sunshine, conflict and victory, through adverse and through favoring winds, man needs a woman's love.